



Ala Nahjen Qaween

A BRIEF OUTLINE OF THE BELIEFS OF AHL SUNNAH WAL- HADITH

Nasir al-Sunnah al-Qurashi

تقبله الله

1446 هـ

A BRIEF OUTLINE OF THE BELIEFS OF AHL SUNNAH WAL-HADITH

Compilation and arrangement:

Nasir al-Sunnah al-Qurashi

تقبله الله

1446 H



[All] praise is [due] to Allāh, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.

And Praise be to Allah who made those who carry this knowledge in truth, from the previous successors (truthful scholars), who refute from it the distortion of the extremists, the plagiarism of falsehood and the misinterpretation of the ignorant.

May the prayers and peace be upon the one who was sent as a mercy to the worlds, Caller to the Oneness of the Lord of the worlds.

As for what follows:

Know, may Allah have mercy on us and you, that the laws of Allah regarding His servants do not change nor alter, and the Victorious Sect will continue to fight the people of disbelief and the atheists, the people of innovation and stubbornness, with the sword and the pen. They will not be harmed by these nor those until Allah inherits the earth and what is upon it. We ask Allah Subhanahu wa Ta'āla to accept our efforts and to benefit His believing servants by what we have gathered from the Aqeeda of Ahlus Sunnah wal Jama'ah..Ameen

1-We believe: that Allah Almighty – Exalted be He: there is no deity besides Him, and there is no deity worthy of worship besides Him. Affirming to Him what the word of monotheism (Tawheed) has affirmed, negating from Him polytheism (Shirk). We bear witness that none has the right to be worshipped except Allah, Alone, He has no partners. That this is the first religion (of the Prophets before) and the Last, outwardly (openly) and inwardly (hidden). Whoever says it (Laa ilaha illa Allah) and adheres to its conditions and fulfils its right is a Muslim, and whoever does not meet the condition of apparent compliance which is indicated by Proof, or commits one of its nullifiers, then he is a disbeliever, even if he claims to be a Muslim.

2-We believe: that Allah Almighty is the Creator, Controller (of all affairs), His is the Dominion and Praise, and He is Able to do all things. He is the First, the Last, the Manifest and the Most Near: (There is nothing like He, and He is the All-Seeing, the All-Hearing).

We do not deviate concerning (interpretation of) His Lofty Names, nor in His attributes. We affirm to Him His Names and Attributes as they are revealed in the Book and the authentic Sunnah, without Takyeeef (to describe 'how'), nor Tamtheel

(resembling the creation), nor Ta'weel (misinterpretation) nor Ta'teel (negating their correct meaning).

3-And we believe: that Muhammad (ﷺ) is the Messenger of Allah to all of creation, the human and the jinn of them. To follow him, and obedience to him in all matters he commanded is obligatory, affirming his truthfulness and acceptance of what he conveyed. We are obliged to commit ourselves to the saying of He the Most High: {Nay by your Lord they will not (truly) believe until they make you (O Muhammad) judge oncerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in (full willing) submission}. Nisa:65

4-And We believe in: Allah Almighty's honoured angels, and that they do not disobey what Allah commands them, and do as they are ordered, and that love for them is from Iman and hatred for them is from Kufr.

5-And we believe: the Qur'an is the speech of Allah Almighty – with its letters and meanings, and that it is one of the attributes of Allah Almighty and is not created, and that is why it must be revered, followed, and its laws must be implemented.

6-And we believe: all the prophets and messengers of Allah the Almighty, the first of them being Adam (peace be upon him) and

the seal, Muhammad (ﷺ), all are loving brothers amongst each other, sent with the message of the Oneness of the Lord.

7-And we believe: that the Sunnah is the second type of revelation, and that it clarifies and explains the Qur'an, and we do not go beyond the authentic Sunnah because of the sayings of anyone, whoever he may be, and we avoid innovations, big and small.

8-And the love of our Prophet (ﷺ) is an obligation and a means of attaining nearness (to Allah), and his hatred, (ﷺ) is Kufr and hypocrisy. And from our love to the Prophet (ﷺ) is that we love his household, and we revere them and do not go in extremes concerning them and do not slander them. We are pleased with all the Companions and that they are all trustworthy. We do not say about them except that which is good and to love them is obligatory upon us and hatred of them is regarded as hypocrisy. We refrain from (speaking of) what was disputed between them, and that they were interpreting according to their scholarly judgement and that they are the best of generations.

9-And we believe: in Destiny, the good and the bad of it both are from Allah Almighty, and that He, Glory be to Him, has both the general and absolute Will, and that what Allah wills comes to

pass, and what He does not Will, does not happen. Allah Almighty is the Creator of the actions of the servants, and that the servants have the choice of their actions after Allah's permission. His Judgment and decree (Glory be to Him), does not depart from His Mercy, Grace and Justice.

10-And we believe: that the torment and bliss of the Grave is true. Allah will torment whoever deserves it, if He wills, and if He wills He pardons him. We believe in the questioning of the two Angels, on what is affirmed and conveyed – on the authority of the Messenger of Allah (ﷺ), and the statement of Allah the Almighty: {Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills}. (14:27)

11-And we believe: in the Resurrection after death, and in the Last Day, and we believe in the presenting of the servants and their deeds to Allah Almighty. We believe in the Day of Reckoning, the Balance, the Pond, and the Bridge (sirat) and that paradise and Hellfire are true.

12-And we believe in: the portents of the Hour, those of which are authentically narrated from the Prophet, and that the greatest trial since Allah created Adam (peace be upon him) until the Hour is established is the trial of the Antichrist (Dajjal). We

believe in the descent of Isa, (peace be upon him), and that he will maintain justice and we believe in the return of the rightly-guided Khilafa, on the methodology of Prophet hood.

13-And we believe: that Allah will bring out the Muwahideen from Hellfire through the intercession of those who intercede, and that intercession is true, for whom Allah has permitted, and has accepted his word.

14-And we believe: in the intercession of our Prophet (ﷺ), and that he will have the Praised Station on the Day of Resurrection.

15-And that Iman is comprised of statements, action/deeds and intention; the statement of the heart and tongue, and actions of the heart, the tongue and the limbs which do not separate from each other. And the belief of the heart is its statement and actions, and the statement of the heart is its knowledge and belief [affirmation], and among the actions of the heart is love, fear and hope etc.

16-And that Iman increases with obedience and decreases with disobedience, and it has branches, as Al-Sadiq al-Masdoq (the truthful one, Muhammad ﷺ) told us; the highest of it being 'Laa ilaha illa Allah' and the least of which is the removal of harmful object from the road. From the branches of faith there is that

which is 'asl' [foundation of faith], which if lost [all of] faith is lost, [that being] Tawheed - 'there is no deity worthy of worship but Allah - and Muhammad is the Messenger of Allah'; and Prayer and the likes, which the Shari'a has legislated and has made the abandoning of it a nullifier of asl-Iman [foundation of faith]. From it [Iman] is [actions of] the Wajibat al Iman [level under asl al-Iman] which the abandonment of decreases one's Iman [but does not nullify], such as actions like fornication, drinking alcoholics and stealing etc.

17-And we do not make takfeer of the Muwahideen [monotheist], the one who prays towards the Muslims' qiblah, on account of sins such as fornication, drinking alcoholics and theft, unless he deems it lawful. Our sayings regarding Iman is moderate, between the extreme kharijites and the people of excessive Irja [Murji'ah]

18-And that Kufr is of two types; major and minor, and that its ruling falls on the one who commits it in belief, by statement or deed. But the takfeer of a specific individual and the judgment of his eternally [being tormented] in the fire - is contingent upon the proof of the conditions of takfir and the absence of its barriers/preventatives.

So we are general when mentioning the text [Quran and Sunnah] which Promise and Warn, and in the ruling of takfeer or fisq, but we do not rule a particular with that generality until there is undeniable proof established. So we do not make takfeer based on speculation nor by what their words may entail.

19-And we make takfeer of those whom Allah and His Messenger made takfeer upon, and anyone who adopts a religion other than Islam is a disbeliever, whether the hujja [proof] reached him or not. However, as for the Punishment of the Hereafter, only the one to whom the Proof reached will be subjected to it, as He the Most High said: [and never would We punish until We sent a Messenger]. Isra:15

20-And whoever pronounces the two testimonies (Shahadatayn), and makes his Islam clear to us, and does not commit any of the Nullifiers of Islam – we treat him as a Muslim and entrust his secret (affairs) to Allah the Almighty. Whoever makes apparent to us the rituals of the religion (of Islam) the rulings of it are applied to him. So people's affairs are based on the apparent and Allah is in charge of the inner secrets.

21-We view the Rafidi Shiites to be a sect of Shirk, apostasy, and war.

22-And we believe: if the laws of kufr gain supremacy in a land, and the rulings of kufr prevail in them rather than the rulings of Islam – then they are lands of kufr. However, this does not necessitate the takfeer of the inhabitants in those lands. We do not say as the extremists [khawarijis] say, that the overall original (ruling) of the people is disbelief. Rather we say, the people are all [judged] according to their conditions, among them are believers and among them are disbelievers.

23-We believe: that secularism, with its different banners and sects, such as nationalism, patriotism, communism, and Baathist is blatant kufr which nullifies Islam and takes one out of the religion.

24-Our source of evidence is the Book [Quran] and the Sunnah – with the understanding of the righteous predecessors – from the first three preferred generations.

25-And we see the permissibility of praying behind every Muslim [whether] righteous, immoral or a mastoor al hāl [one who has/wears signs of Islam].

26-And jihad will continue until the Hour of Judgment is established– with or without the existence of the Imam, regardless of whether he is just or unjust. If the Imam is absent, Jihad is not to be delayed because the opportunity to seize its

benefits would be lost. If booty is gained, its people shall divide it according to the law of Shari'a, and every believer should strive against the enemies of Allah Almighty, even if he is alone.

27-The blood of the Muslims, their honour and their wealth is sacred, and is not permitted [to spill] except what is permitted by Shari'a and the Messenger (ﷺ) allowed.

28-If an infidel invader attacks the sanctities of Muslims – then jihad becomes an individual obligation for which no condition is stipulated– and he is repelled as much as possible. Therefore, regarding the invading enemy who corrupts the religion and the worldly affairs [of the Muslims], there is nothing more obligatory after faith than to repel him.

29-And the kufr of apostasy is unanimously more severe than the kufr asli [original kufr]. Therefore, fighting the apostates is of a greater priority to us than fighting the original infidel.

30-A disbeliever cannot assume the position of the Imam [khalifah], and if the Imam commits kufr, he departs from ruling the state and obedience to him is forfeited. It then becomes obligatory for the Muslims to rise up against him, depose of him and appoint a just Imam if they are able to do so.

31-The establishment of the religion is with the Qur'an which guides – and the sword which brings victory, so our Jihad is with the sword and spear, and with Proof and explanation.

32-Whoever calls for anything other than Islam, or insults the religion [of Islam] has disbelieved. Whoever raises the sword against us, then we are at war with him.

33-We renounce division and disunity, and we call for unity and incorporation. We strive to establish the Islamic Khilafa – it being a communal obligation on the general Muslims, which if a group undertakes, then it's [responsibility] falls from the rest. We believe that it is obligatory to listen and obey the Imam of the Muslims who has been given the pledge by 'Ahl al Hall wal 'Aqd' [Scholars and people of knowledge], and to revolt against him in disobedience is forbidden without dispute, and whoever revolts against him will be called, if he does not respond to the call, then he is fought until he returns [in obedience]. Therefore, the one who dies without having sworn allegiance will die the death of [one belonging to the days of] jahiliyya.

34-We do not regard sinful nor forsake a Muslim in matters of ijtihaad.

35-We view it obligatory for the Ummah, the Mujahideen in particular, to gather under one banner.

36-And the Muslims are one nation, the Arabs are not favoured over the non-Arabs, except by piety. The blood of all Muslims is equal, the asylum offered by the lowest of them in status applies to them [all], and we do not deviate from the names with which Allah Almighty has named us.

37-We take the friends of Allah Almighty as our allies and support them, and we take the enemies of Allah Almighty as our enemies and hate them, and we renounce and disbelieve in every religion [or sect] other than the religion of Islam, following in that, the way of the Book and the Sunnah, shunning the paths of innovation and misguidance.

38-And we respect and revere our scholars, and we acknowledge their favour and their right [upon us], though we believe they are not infallible since there is none infallible from error, fault and sins except the prophets, peace be upon them. The scholars [who act in accordance with knowledge] are a means for us to know the truth with evidence.

We are not obliged to adhere to their fatwas [if done] according to their opinions, nor should we accept that which they erred in or in which they contradicted the evidence, for the evidence is more essential to be followed by which we worship Allah and upon it we shall meet Him.

39-And we believe that the truthful scholars [who act upon their knowledge] are the inheritors of the prophets, to whom latest issues and general matters are referred. These matters are referred by the rulers and the community, to issue a fatwa concerning it according to the Sharia, after they [scholars] understand the reality of these [latest developments] and what concern it.

40 - We believe that the victorious sect is from the people of Ahl-Sunnah-Wal-Jama'ah among whom the position of leadership and authority in knowledge and jihad is established. It is a sect of knowledge followed by action, which will continue to fight in the cause of Allah and they will not be harmed by those who betray them or oppose them while they are on that until Isa [peace be upon him], descends and the last of them fights the Antichrist till Allah's Order [Hour] comes [upon them] while they are still on that .. End

جَمْعُ وَتَرْتِيبُ/ نَاصِرُ السُّنَّةِ الْقُرَشِيِّ

Compilation and arrangement: Nasir al-Sunnah al-Qurashi

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

